

NEWS BRIEFS

INDIAN AGENT DIES

THE PAS, Man.—Samuel S. Lovell, Indian agent at The Pas since 1932, died at St. Anthony's Hospital on Oct. 15, at the age of 60. Mr. Lovell was noted for his progressive ideals, and was responsible for having introduced plans to make the Indians self-supporting in lumbering, fishing and trapping. He had also organized an all-Indian football team some years ago.

INDIAN COMMUNITY FARMS

OTTAWA.—A group of Indians, members of the Muscowpetung band near Regina, are successfully operating a 1,500-acre community farm.

The Muscowpetung Indians seeded 1,000 acres of their farm to rye this autumn at a cost of \$5,000 and plan to seed the remaining 500 acres to spring grains, probably wheat.

The farm operations are financed from band funds and the proceeds are returned to the band. The farm was started in 1937 on Indian initiative.

In the Pelly agency at Kam-sack, another 1,000 acres are being farmed on a community basis, and in addition some 6,000 acres are under cultivation by 80 individual Indian farm owners. A further 1,000 acres are under community cultivation in the Battleford agency, and other projects are being carried out in the Duck Lake and Touchwood agencies.

INDIAN BOY SCOUTS

FORT VERMILLION, Alta.—With 89 boys interested, one large Scout troop and three Wolf Cub packs have been organized at Fort Vermillion in northern Alberta.

Representing the communities of Lambert Point, Stoney Point, North Vermillion and Fort Vermillion, a sponsoring committee has been formed made up of a Roman Catholic priest, an Anglican rector, the chief of the Tall Cree Indian Reserve, two Hudson Bay Company managers, the superintendent of the Dominion Government Experimental Farm, two half-breed Indians, a free trader, and the local magistrate.

RECENT APPOINTMENTS

Major D. M. McKay, presently Indian Commissioner for B.C., has been appointed Superintendent of Welfare at Ottawa. His new duties will include direction and supervision of Indian welfare programs and the issuance of relief.

AGRICULTURAL MUSEUM AT BATTLEFORD

REGINA, Sask.—An extensive search is being conducted in Saskatchewan by the Department of Natural Resources for ancient breaking plows, wooden beam brush breakers and walking plows with ox-yokes, and for early types of power machinery, as well as Red River carts, etc. These will be exhibited permanently in a hangar bought from the North Battleford airport; this exhibit will supplement the Mounted Police memorial and the Indian museum at Battleford.

Relics of early Indian era have been collected and preserved by Mr. Campbell Innes, of Battleford, in the Indian museum.

Our Tenth Anniversary

ST. BONIFACE, Man.—With this issue of the Indian Missionary Record the eleventh year of publication begins. The magazine was founded at Lebreton, Sask., in January, 1938, by the Rev. Fr. E. Lamontagne, O.M.I., then Provincial of the Oblates. His Grace the late Archbishop Monaghan, of Regina, encouraged the publication, which is edited by Rev. G. Laviolette, O.M.I.

The objective of the Indian Missionary Record is to diffuse mission news, general news of special interest to the Indians of Canada, and to fulfill its share in the spreading of the Gospel.

Publication began with two mimeographed issues, printed at the Lebreton Scholasticate; then for four months it was printed at the Canadian Publishers in Winnipeg. Then for the next nine years (July, 1938-September, 1947) it was printed at the Marian Press in Regina. During these years the magazine, originally intended for the Saskatchewan and Manitoba Indians, began to reach subscribers across the whole of Canada, from Prince Edward Island to the Yukon Territory. A peak circulation of 2,700 was reached early in 1944.

In October, 1947, the printing of the Indian Missionary Record was taken back to the Canadian Publishers in Winnipeg, under the present format; notwithstanding increasing costs of printing the subscription price is maintained at one dollar a year.

The Indian Missionary Record aims to be of service to all the Catholic Indians and to all the Missionaries in Canada; it is published with the hope that it will continue to receive the generous support which has made its life possible for the past ten years.



NABISH, Ojibwa Indian from Kenora, Ont.

BETTER YEAR FOR TRAPPERS

OTTAWA.—Madame may not know where the next fur coat is coming from, but one thing is certain—the Indian fur trader is in for a better season this year than last.

Hugh Conn, of the Indian affairs branch, said he had talked to between 8,000 and 10,000 trappers from northern Saskatchewan to the James Bay area this summer and they were "all optimistic that this year would see a more plentiful supply of fur-bearing animals."

The Indians had seen a greater number of muskrat and beaver houses and more animal tracks in the snow.

Last year was a hard one for the Indian trapper when several of the fur-bearing animals such as lynx, marten, mink and foxes hit the bottom of the fur cycle.

Beaver was affected to a lesser degree because the Indian affairs branch had managed to build up a stock of beaver in various fur-trapping areas.

A poor trapping season casts a heavier load on the department's welfare division which looks after the families of trappers who haven't made enough to carry them through the year. While there are only about 12,000 Indian trappers in the Dominion, 60,000 Indians are dependent on the results of the trade.

INDIANS TO SHARE IN \$25,000 DEAL

LETHBRIDGE Alta.—Construction of the St. Mary River dam project near Spring Coulee promises to be a boon for Indians of the Blood Reserve.

Indications are that as a result of the project the tribesmen received \$25,000 recently and additional sums will be forthcoming later.

The money to be given the Indians will come from the sale of gravel on the reservation for use on the dam-building project and from the sale of Indian reservation lands to the St. Mary-Milk River irrigation project.

Gravel payments are expected to reach a total of \$40,000, and proceeds from the sale of lands are also expected to be substantial. The agreement is that the Indians will be paid five cents a yard for the gravel taken from the reservation, on which they own all surface and mineral rights.

Share Benefits

Each Indian over 60 years of age is to receive \$50 of the down payment and the younger members are to receive \$10 each. The down payment and subsequent payments will come from the federal treasury.

It is understood that the sale of reservation lands to the irrigation project under construction is subject to the result of a vote by the Indians and that proceeds of the sale will be distributed evenly among them.

WINNERS IN HOME PLANNING CONTEST

(Sponsored by Father Dorge, O.M.I.)

First prize — Edna Driscoll, Fort Chipewyan, Alta.

Second prize — Elizabeth Danielson, McIntosh, Ont.

Third prize — Stanley Houle, Reedy Creek, Man.

Fourth prize — Dolores Mainville, Fort Frances, Ont.

Fifth prize — Joe Young, Muscowequan Res., Sask.

Sixth prize — Marie Moody, Songhees School, Craigflower P.O., Victoria, B.C.

Seventh prize, Leona Bird; eighth prize, Joe Davies; ninth prize, Edna Abraham; tenth prize, Laureen Baptiste.

B.C. SOCIETY SPONSORS INDIAN ARTS

One phase of the work done by the B.C. Indian Arts and Welfare society is the substantial encouragement of Indian crafts, not only in the basket making industry, but also in the field of knitted Indian sweaters, thereby helping Indian women of the Saanich and Cowichan areas to maintain high standards of manufacture and assisting them to hold their trade against competition.

The indications are that the business arising from Indian-made products will increase by leaps and bounds if a proper organization is set up.

As a measure to protect the trade in genuine Indian products a badge has been adopted which is to be attached to every article handled by the Society. The trade mark has for central motif the Indian "Copper," which has always been a symbol of honor and an emblem of co-operation among the West Coast Indians.

The work of art made by the patients of three large hospitals, Coqualeetza (Sardis), Hi-Miller Bay (Prince Rupert), and Nanaimo Indian

Hospitals, is exquisite and useful. They make leather-craft (picture albums, wallets, picture frames), rugs and sweaters.

The art work of Mrs. Swathchalya won both first and second prizes at the exhibition held in Montreal last summer by the Canadian Handicrafts Guild.

The work of the Society will help renew the nearly lost arts of totem carving, weaving of mats, basket making and bead designing. To quote Alice Ravenhill: "After a quarter of a century study of the outstanding features of these Indian arts, I am only anxious these should be preserved and reproduced and the temptations resisted to the cheap, inaccurate reproductions—actual caricatures—of original designs and coloring which have found their way into stores of recent years."—(Native Voice, Dec., 1947)

Miss Driscoll's prize-winning essay is published on Page 6 of this issue. We will publish other prize-winning essays in our February issue.—Ed.

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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A Happy New Year

As we stand on the threshold of the year 1948 it is our pleasant duty to extend to our readers our best wishes for a Happy, Prosperous and Holy New Year. We pray God, our heavenly Father, to look down upon us and to grant unto us His blessings.

To the Indian people of Canada may we express the hope that, in 1948, they will be granted the long-awaited legislation which will give them a new Charter which will adequately provide for their advancement and freedom. May we witness the greatest development in educational and health facilities, along with greater opportunities for economic progress. May we see the Gospel reach unto the farthest corners of our country—"a mari usque ad mare".

OUR TENTH BIRTHDAY

We have published ninety-five issues of the Indian Missionary Record in the past ten years. When we look over the 900 pages of text published in these years we have the same feeling that a father has when he sees his child grow up.

The Indian Record was born at Lebret, Sask., in January, 1938; it was a trial issue of ten mimeographed pages clipped together and mailed to about 250 subscribers in southern Saskatchewan. The child looked healthy enough in its third month of life, to be entrusted to the Canadian Publishers, of Winnipeg, who dressed it up as a modern illustrated publication. After a few months the child became lonely for his father, and it was taken to the Marian Press, in Regina, close enough to home to receive personal care. It grew for years, reaching gradually across the western prairies, into Ontario, Quebec and the Maritimes and to British Columbia and the Territories in the west.

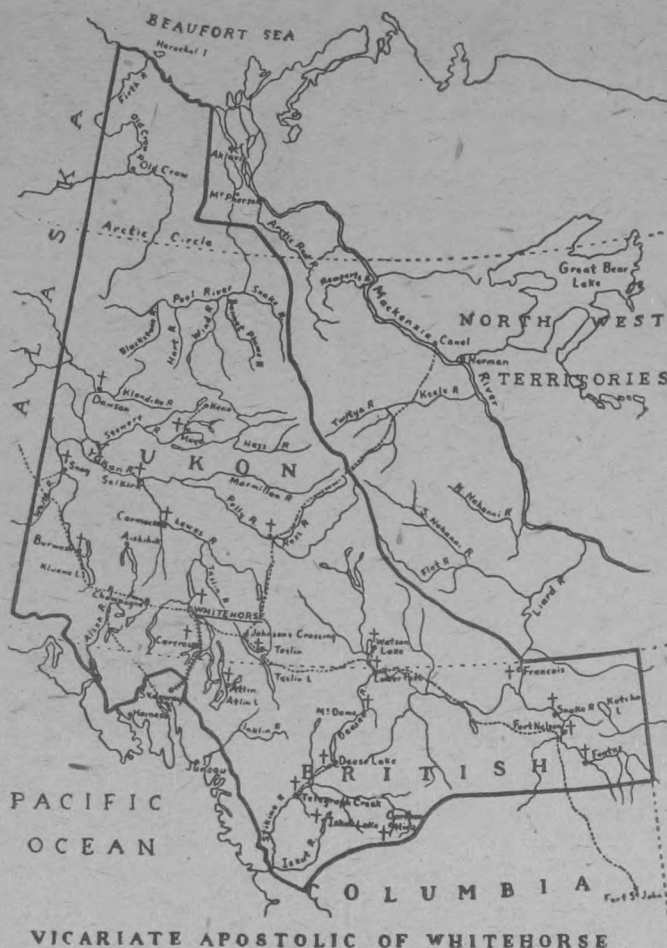
The poor child was undernourished at times, during the lean years which preceded the war; then it gained weight little by little, it sported various clothes, and continued to visit far places across Canada, making friends wherever it went. And so it became of age last summer and went to live in the big city of Winnipeg where it now receives the best care and attention.

To speak seriously, now, we wish to assure our readers, friends and benefactors, of our tremendous gratitude for the constant support given to us in the past, and we pledge ourselves to serve the Missionaries and their flock to the best of our ability.

The purpose of this publication is not only the recording of events of general and local interest to the Indians, but to foster a spirit of unity among the Catholic Indians of Canada, and to safeguard our Faith against the current spirit of atheistic socialism which parades under the cloak of material progress and emancipation.

True progress and freedom are found in the Church, which remains the strongest bulwark of civilization; more than any one else the Missionaries are working sincerely for the social, economic and cultural progress of the people. We hope to witness, in the near future, the realization of our fondest desire: a national organization of all the Catholic Indians of Canada to promote the interests of their religion, to protect their right to Catholic education, hospitalization and general welfare and to lay a safe foundation for Catholic Action.—G.L.

THE CHURCH IN THE YUKON



CLEVELAND — (Universe Bulletin)— He's a little round man who might be proprietor of a corner grocery — about the last man in the world to make you think of Jack London and the Klondike gold rush and the Shooting of Dan McGrew and frost-bitten shouts of "Mush, you maulmutes!"

A little round man with a big cigar — but he's Bishop John Louis Coudert of the Oblates of Mary Immaculate, vicar apostolic of Whitehorse, Alaska, spiritual shepherd of an immense Yukon Territory one-third larger than the state of Texas, where he was ordained.

You wouldn't think of this little man bundled in a parka and mashing the dogs under the Northern Lights. Yet last winter the temperature in his vicariate fell to 84 degrees below zero, and one of his priests spent Christmas Day fighting starvation and cold on the trail.

He lives, does this successor of the Apostles, in a little frame house 20 by 30 feet, with a first floor and an attic, a miniature chapel, and a "furnace" made of a big gasoline barrel and some sheets of galvanized steel, into which go 50 cords of wood each winter — at \$15 a cord.

Things are looking up in the Whitehorse Vicariate. The Canadian government is seeing to the education of its northernmost citizens, and is willing to help with the financing if Bishop Coudert can find Sisters to operate an orphanage and school.

That's why he was in Cleveland last week on a tour of U.S. cities. He's looking for Sisters willing to join the 10 now at Dawson and the five at Whitehorse who oversee the 40 grade children, the 25 kindergarten, and the dozen "boarding" students.

If he finds them, he'll be able to open his new school and orphanage for 130 children, many of whom must now be sent distances of 1,200 to 1,500 miles to orphanages in British Columbia or northern Alberta.

Cold, Yes, it's cold; but during the war the population of Whitehorse rose from 500 to 20,000; and now, what with government offices, mines, airlines, the new Alaska Highway over the 4,000 foot pass, it has stabilized at 3,500 — quite a town.

Yes, cold so cold last winter that thermometers burst and one missionary's dogs froze to death on the trail. But it's so dry that Bishop Coudert guesses that people in Cleveland suffer more from colds than his people and in summer the temperature rises into the 80s.

They manage, too, to be comfortable enough. The frame

houses are warm as toast, and on Sunday everybody goes to Mass, knowing that the furnace in the church has been roaring away since Friday morning to get the temperature up to comfort-level.

Whitehorse, says Bishop Coudert, is becoming important as the head of navigation on the Yukon River and the terminus of airlines and of the railroad from Skagway. Also, the vicariate is bound to grow because there are great deposits of coal, copper, molybdenum, oil, silver and — of course — gold.

Bishop Coudert was sent to Whitehorse in 1936. At that time, he had two priests. He now has 25 churches, chapels and mission

An Interview with
Bishop J. M. Coudert, O.M.I.

centers manned by 25 priests. The stations are about 250 miles apart, and a different dialect is spoken by the natives in each district. There are three kinds of natives — Eskimos around the Arctic, Denes in the interior and Kolush along the Pacific coast.

Some were Russian Orthodox and these took to Catholicism like ducks to water because they had been trained to love three things — the Mass, the Crucifix and the Mother of God. The others were pagans, and they were more of a problem.

There was some polygamy, excusable on grounds of ignorance and their way of life. There was some witchcraft, too, with witch doctors cutting off noses and ears, or binding men to stakes outdoors to freeze the evil spirits out of them. These things are gradually disappearing.

Teaching the children about God and heaven and hell is also a problem, but it is solved by teaching simple English first. "Everybody," smiles the bishop, "spends three years in the first grade." No wonder. The school year is only three to six months long, the people being away hunting and fishing the rest of the time.

Already the Catholic population has grown to 2,700. In Whitehorse, besides the church there's a recreation hall bought from the War Assets Administration, with a CYO, a Junior Newman Club and a ladies' organization. There are three Masses each Sunday, and the congregation sings Gregorian chant. Maybe the Holy Water is frozen in the font for Friday evening Rosary and Benediction, but the people fill the little church.

Bishop Coudert says his vicariate covers more than 300,000 square miles, and he has to laugh when he reads about anybody saying that the earth is getting overpopulated. "There's plenty of room up where we are," he says. Want to go and see for yourself? His address is Box 95, Whitehorse, Yukon Territory, Canada.

COMMUNISM THREATENS AMERICA!



A 5-page full-color anti-communistic comic, the latest thing against totalitarianism, approved by Catholics, Protestants, Jews, labor and management . . . issued by the Catechetical Guild, St. Paul, Minnesota.

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NINTH CENTURY
ORATORY OF ST MEINRAD,
together with
his statue of OUR LADY,
is enclosed in costly marble
in the Abbey Church at
EINSIEDELN, SWITZERLAND.



The VATICAN
has never issued
paper money!
THE PONTIFICAL
COINAGE WAS SO EAGERLY
BOUGHT BY COLLECTORS THAT IT WENT
OUT OF CIRCULATION ALMOST IMMEDIATELY
AND ITALIAN CURRENCY IS USED IN THE
VATICAN CITY.

The oldest garden in
England is that attached to
Westminster Abbey, London.
IT WAS MADE
BY MONKS
CENTURIES
BEFORE THE
"REFORMATION"



INSCRIPTION ON THE TEMPLE
OF CAESAR AUGUSTUS AT
ANKARA, TURKEY, IS HISTORIC
EVIDENCE OF THE CENSUS AT
CHRIST'S BIRTH; records the
Emperor's decree that all
the world should
be enrolled.

SECULAR DAILY EDITORIAL HITS SCHOOLS WITHOUT GOD

SPRINGFIELD, O., Nov. 6—(NC)—In a comment upon "the amazing 50 per cent increase within the past quarter-century" in Catholic school enrollment, the Springfield Sun has declared that this is an indication of the desire of millions of American parents to give their children an education which includes "guidance in the ways of God."

The local daily, in arguing for agreement among Protestants upon genuine religious training in public schools, stated: "It is not incorrect to say that 3,000,000 young people in parochial schools are proof of Catholic strength, but it would be more accurate (and more honest) to say that they are proof of public school weakness."

The Sun, which had pegged its editorial on enrollment and growth statistics released by Msgr. Frederick G. Hochwalt, secretary general of the National Catholic Educational Association, also cited the priest's statement that Catholic schools strive to give sound moral training as a partial explanation for the "massive increase."

"Out of courtesy to his colleagues in the public school system, presumably, Monsignor Hochwalt does not explain what he means by 'sound moral training,'" the Sun continued. Perhaps he won't mind if we explain for him. What he means, of course, is sound Christian training.

Students in Roman Catholic schools are indoctrinated in religion; they are taught the faculty of belief, the meaning of faith, and the joy of worship. There are, as we see, millions of American parents — not all of them Roman Catholic by any means — who are willing to incur a double expense in the parochial school education of their children because that education includes some guidance in the ways of God.

"The guidance may not be quite the same as that offered by many Protestant churches in their one-hour-per-week Sunday Schools, but the God is indisputably the same God Who has been so rigorously banned from the public school system.

"In some Christian quarters, sad to relate, the exclusion of God from tax-supported educational institutions is viewed with pride, as evidence of a heroic political achievement. It is most certainly nothing of the sort; it is evidence merely of the tragic inability of Protestants to agree on how Christianity should be taught.

AN UNUSUAL GIFT



Confirmation at Brochet, Man., by Bishop Lajeunesse, O.M.I.

During the long campaign in the Philippines, a little island, held by the Japanese as an ammunition centre, was ordered by the commander of the American Marines to be attacked, and the little church demolished. The marines, composed of Catholics, Protestants and Jews, showed a reluctance in attacking the church until reassured by their chaplain who declared the attack justified as the church was being put to a nefarious use. The attack was made, the enemy was dislodged, and the island, deserted.

Later, Lieutenant Swenor, with a number of men, landed on the island to explore the terrain. They came upon a partially dismantled church which was now filled with rubble. Curiously enough, it was the only building of note on the island, and had evidently served as a sort of parish church for the surrounding islands. The church itself, though small, was of a fine type of architecture, and had held works of art of exquisite taste. Even the pews were hand-carved, and showed superior workmanship.

As Lieutenant Swenor waded through the rubble, his eye caught the glitter of an object at his feet. Stooping to examine it, he discovered a battered ciborium which had evidently been empty. He carefully wrapped the sacred vessel and brought it back to his ship. As he showed it to his men, he noted the thoughtful pre-occupied look of some of them.

Offers \$25

One of the men advanced and offered to pay \$25. for the find. "I am not selling it," said the lieutenant. Another came forward and offered a higher sum, which was still refused. When a fifth had

made his offer, Lieutenant Swenor asked quietly, "What is your object in buying it?"

"Oh," said the other nonchalantly, "I wanted it. That's all." "You are French, are you not?" inquired the lieutenant. At the other's affirmative answer, he queried, smiling, "Catholic?"

"Yes. French and Catholic," answered the marine briefly.

"So am I," said the lieutenant genially, "that makes a pair of us, but I'm not selling the ciborium."

"Oh, that's all right," returned the other, his face brightening, "It will be safe in your hands, then."

Lieutenant Swenor noted with satisfaction the relief of the others who had wanted to buy, and knew that they all wished to preserve the sacred vessel from profanation. He expressed his intention of sending the vessel to his sister, a religious of the Holy Names in St. Mary's Academy, Windsor, Ontario. This he eventually did, and the Sister passed it to the Superior who had it carefully repaired and regilded.

Now in Keewatin

The result was a beautiful ciborium, perfect in form and proportions, and fit to be used for its former sacred purpose. The vessel has been sent to His Excellency Most Rev. Martin Lajeunesse, O.M.I., Vicar Apostolic of Keewatin for his beloved missions.

Let us hope that the zealous missionary who will inherit the ciborium will occasionally remember, in the Holy Sacrifice, the rough but reverent marines who were so eager to shield it from profanation.

— Contributed

HEALTH CARE FOR YOUR CHILDREN



Indian Mother, James Bay, Ont.

The Federal Government established family allowances for the benefit of all Canadian children. Eskimos, Indians, white people, all have children with the same needs and the family allowance is given to every mother so that she may add to what she always has given to her children, and see that they have better food, better clothes, medical care and that they go to school for a longer time.

All mothers love their children and wish to give them every chance for happiness and success in life. By the right use of family allowances, they may ensure this happiness and this success. What is more important than good health and a good education? These are the only lasting riches that fathers and mothers can leave to their family, but they must work at it every day.

The Indian mother, like the white mother, should make sure,

first, that her children are well. She should look for poor eyesight, diseased tonsils, enlarged adenoids, faulty hearing, and consult a physician about these and about the general health of her family. She should also take care to give the right kind of food every day. A lot of any kind of food is not enough to form strong bones, strong teeth and to build resistance to colds or other diseases. The human being needs a balanced diet and will be stronger and in better

health if he eats cereal, fruits, vegetables, milk, eggs and cheese as well as meat.

Clean, well fed, well clothed, a child will resist diseases. He will learn more easily and will be able to attend school regularly and profit by the teaching he will get there. He will grow to be a stronger man, a better citizen and will be useful to his home and to his country. Family allowances paid by the Government of Canada are a help towards these aims. — (Dept. National Health and Welfare).

The postal clerk weighed McIntosh's letter and said, "It's too heavy. You'll have to put another stamp on it."

"What!" groaned McIntosh, "and make it even heavier!"

FR. SEXSMITH LAUDS PIONEER BISHOPS FIRST MISSIONARIES

MONTREAL — (Register) — Personal experiences while serving in the Saskatchewan mission districts surrounding Moose Jaw and Saskatoon and an outline of the spiritual development of the West, highlighted a talk by Rev. Leo Sexsmith, C.Ss.R., Rector of St. Ann's Parish, given recently to the members of the Catholic Church Extension Society, St. Patrick's Council, in Congress Hall.

The speaker described the vastness and richness of the Canadian prairies and related how, at the turn of the century, pioneers from all over the world were attracted to the West.

Great material progress ensued as towns grew and prairies were cultivated. Spiritual progress, Father Sexsmith declared, lagged far behind owing to the tremendous distances to be covered, the lack of transportation, and the language difficulties facing many of the immigrants from Europe, but gradually these were overcome.

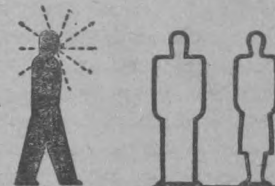
Great praise is due the bishops of these mission districts for the manner in which they coped with all obstacles and the progress made by the Church in the West is largely due to their farsightedness and zeal.

A special tribute was paid by the speaker to the Oblates of Mary Immaculate, who pioneered in missionary work in the Canadian West.



CHRISTMAS ART ON LEAVES: This Christmas scene worked on a leaf from the campus of Manhattan College, New York, by Brother Adrian Lewis, F.S.C., shows the Star of David shining on Christ the Light of the World, the trip to Bethlehem, angels in adoration after announcing the birth to the shepherds, and a scene from Palestine. In his leaf-etching, which he does with only the aid of a pin, Brother Adrian has a contour effect of the world and a map of the United States under the crib between the two woolly lambs.—(NCWC).

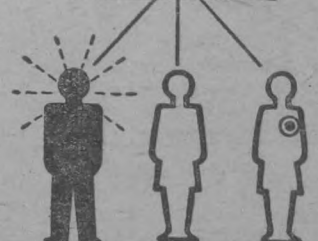
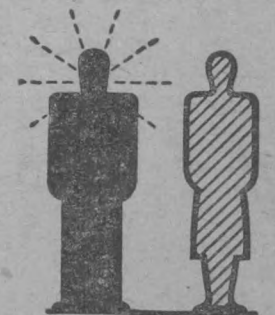
Tuberculosis Is Not Inherited



It is carried into a healthy family by someone who spreads it.



A careless spreader is likely to infect somebody else.



Once tuberculosis gains a foothold in a household it may spread within the family. The father is sick and spreading disease. The mother has become infected. One child is sick. The second child is in good health and the third child shows evidence of a healed infection.

S.S. CYRIL AND METHODIUS APOSTLES OF THE SLAVS

CYRIL AND METHODIUS, BROTHERS, WERE BORN IN THESSALONIA IN 827 AND 826, RESPECTIVELY.



CYRIL AND METHODIUS GAVE UP SENATORIAL FAMILY WEALTH AND PRIVILEGES TO BE PRIESTS.

MORAVIANS ASK FOR PRIESTS SPEAKING THEIR LANGUAGE.



WE WISH TO HEAR THE WORD OF GOD IN OUR OWN TONGUE.

TO DO THEIR WORK, CYRIL INVENTED AN ALPHABET, SINCE CALLED THE CYRILLIC.



MY BROTHER, WE HAVE TRANSLATED THE GOSPELS AND LITURGICAL BOOKS INTO SLAVONIC!

THE GERMANS MISTRUSTED CYRIL AND METHODIUS.



YOU COME FROM CONSTANTINOPLE, WHERE SCHISM IS RIFE, AND YOU USE SLAVONIC IN CHURCH SERVICES.

CYRIL AND METHODIUS ARE SUMMONED TO ROME. POPE ADRIAN II RECEIVED THE TWO MISSIONARIES VERY KINDLY.



SOON AFTER BECOMING BISHOP, CYRIL DIED IN ROME, ON FEBRUARY 4, 869.



MY BROTHER, YOU MUST CARRY ON ALONE.

METHODIUS WAS MADE ARCHBISHOP OF MORAVIA AND PANNONIA. THE GERMAN KING AND BISHOPS, HOWEVER, IMPRISONED HIM.



YOUR LORDSHIP, POPE JOHN VIII HAS ORDERED YOUR RELEASE.

ARCHBISHOP METHODIUS RESUMED HIS LABORS, ESPECIALLY AMONG THE BOHEMIANS AND THE POLES OF NORTHERN MORAVIA.



TO THE END, HE PREACHED THE WORD OF GOD TO HIS PEOPLE.

WORN OUT BY THE LONG STRUGGLE FOR THE FAITH AND AGAINST HIS OPPONENTS, ARCHBISHOP METHODIUS DIED APRIL 6, 885. FOR CENTURIES, WHEREVER LIVED CATHOLICS OF SLAVIC BLOOD, CHURCHES HAVE BEEN DEDICATED TO S.S. CYRIL AND METHODIUS.



A CURIOUS LEGEND ---

A curious legend survives about Melchior's gift. According to the story, he offered a golden apple, formerly belonging to Alexander the Great, made from the tribute of the world and thirty pieces of gold. These pieces of gold have their own fascinating story. They were first coined by Terah, the father of Abraham. Abraham took them with him, when he left the land of the Chaldees. Later he paid them to Ephron as part of the purchase money for the field and cave of Machpelah in which he buried Sarah.

The Ishmaelites then paid them back as the price of Joseph, but as Joseph was sold for only twenty pieces, ten are still to be accounted for. During the time of scarcity they were paid to Joseph by his brethren. When Jacob died, his son bought spices to embalm him from the land of Sheba and paid for them with these golden coins. The Queen of Sheba, on her visit to Solomon, presented them to him with other gifts. When the King of Egypt spoiled the temple during the reign of Solomon's son, Rehoboam, the King of Arabia, who accompanied him, got these much travelled coins as his share of the plunder. They remained in Arabia until the time of Melchior, who presented them to Christ.

When the Holy Family fled into Egypt, the Virgin Mary carried the gifts of the kings in her mantle. Coming to a field where a man was sowing wheat, Joseph asked the way. No sooner had they passed than the grain sprang up miraculously, standing waist high all over the ground, to the amazement of the owner. When Herod's soldiers arrived and asked if he had seen Joseph, Mary and the Child, the man answered:



"No one has passed this way since I sowed my wheat." Whereupon the soldiers turned back and gave up the pursuit.

Yet, in her fright over the narrow escape, the Virgin Mary dropped the king's gifts and Joseph feared to turn back to recover them. They were found by a shepherd who kept them and in later years, when he had been healed of a grievous disease by Christ, he offered the gifts at the altar of the temple. Finally they were paid to Judas as the price of his betrayal.

When Judas, smitten by remorse over what he had done,

returned the money, the priests bought the potter's field with half of the coins and with the other half bribed the soldiers who guarded the sepulchre to say that the disciples came by night and removed the body of Christ. Having performed their mission the coins were scattered and all traces of them were lost. Or was the imagination of those old writers finally exhausted? The coins are supposed to have been of pure gold, with a king's head on one side and some Chaldaic characters on the other and worth about \$1.25 each.

—(Pearl H. Campbell in "Marienbote.")

EPIPHANY (January 6)

The word "Epiphany" comes from the Greek term "Epiphania" and means a "showing". The Epiphany commemorates three manifestations of Our Lord: (1), The manifestation of Jesus as universal Redeemer to the Magi; (2), The manifestation of Christ's Divinity at His Baptism; (3), The manifestation of His power in the miracle at the wedding feast of Cana. The feast on January 6th emphasizes the first manifestation. The Baptism of Our Lord is the main theme of the Mass of the Octave of the Epiphany, while the miracle at Cana is narrated in the Gospel of the Second Sunday after Epiphany.

Epiphany ranks with the feasts of Easter and Pentecost. Six Sundays are connected with the Epiphany, but, because of the early falling of Septuagesima Sunday this year there are only two Sundays.

Indian Children

God bless my little Indians
That come each day to school.
Across the rolling park-land round,
By hill, and bluff, and pool,
To learn the love of God and man,
The Christ Child's Golden Rule.

God bless them on White Bear Reserve,
Where good John Pelletier died,
Where Little Chiefs, Big Eagles, Stills,
And Sammys, all reside,
Where Big Stones, and Lone Thunders, and
McArthurs tall, abide.

They come by all the winding trails,
In groups, by ones, and twos,
From brown-eyed Jeanie Little Chief,
A svelte, petite, papoose,
To strapping Roland White Bear,
Big-bodied, like a moose.

John Arthur, on his bicycle,
Makes Shepherd's pony prance.
Some of these kids are orphans now,
Whose fathers died in France,
In Holland, or in Germany,
In Eisenhower's advance.

They'll tell you Mrs. Morrison
Can cure their every ill,
Relieve the cold, prevent the flu,
The restless fever still
And, day or night, in weathers all,
Moreover, that she will.

They live upon a fraction of
The lands they held before,
When Indians hunted buffalo
In halcyon days of yore,
And herds of deer and antelope
That roam the plains no more.

But God is good to all of us,
Our loving Manitou,
He's sending life and light to them
Their forebears never knew,
Preparing Happy Hunting Grounds
For them—for white folks, too.

—W. F. CAVANAGH.

PRESENTATION (February 2)

The feast of the Presentation is the last feast in the Christmas season. It commemorates three events: (a), The Presentation of Our Lord in the Temple; (b), The Purification of Mary; (c), The prophecy of Simeon. Since the Blessed Virgin conceived and gave birth to Our Lord in a supernatural manner, she did not need to be purified. She submitted to the Jewish law out of obedience. The Feast of the Purification also commemorates the meeting of Jesus with Simeon and Anna. The blessing, distribution of, and procession with candles was probably suggested by the words, Simeon who spoke of Our Lord as "a light unto the revelation of the Gentiles and the glory of thy people Israel." The distribution of the candles is intended to teach the faithful that they are called to have a share in the grace of Christ Who is the "Light of the World."

GARCIA MORENO

MARTYR PRESIDENT OF ECUADOR.

IN 1844, AT THE AGE OF 23, GABRIEL GARCIA MORENO WON THE DOCTOR OF LAW DEGREE AT THE UNIV. OF QUITO.



LESS THAN A YEAR AFTER GRADUATION, MORENO BECAME ACTIVE IN POLITICS.



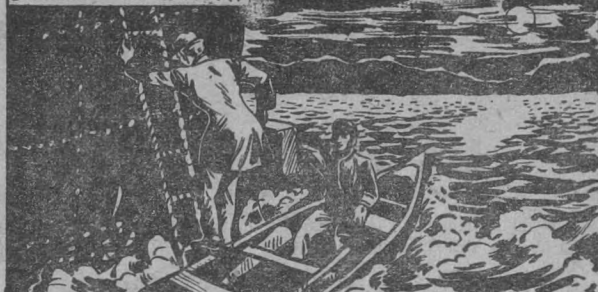
DEPOSED PRESIDENT FLORES, SUPPORTED BY SPAIN, TRIES TO REGAIN POWER, MORENO OPPOSES HIM.



RETURNING TO ECUADOR FROM EXILE IN EUROPE, MORENO MEETS JESUITS EXILED FROM NEW GRANADA.



MEANWHILE, ANTI-CATHOLICS PLOTTED AGAINST JESUITS ENTERING ECUADOR. LEARNING OF THE PLOT, MORENO LANDS SECRETLY AHEAD OF THE OTHERS, AND GETS PERMISSION FOR THE JESUITS TO ENTER.



MORENO PUBLISHES "LA NACION". CHAMPIONS CAUSE OF COMMON PEOPLE AND RELIGIOUS FREEDOM. HE INCURS ENMITY.



HIS PAPER SUPPRESSED, MORENO GOES INTO EXILE A SECOND TIME.



MORENO SEES HOW VENAL POLITICIANS HARM HIS COUNTRY.



GARCIA MORENO WAS ELECTED PRESIDENT OF ECUADOR IN 1861. HE WAS HONEST AND PATIOTIC, BUT HAD MADE MANY ENEMIES.



LARRY THE LEPRECHAUN

A Leprechaun is, in the Irish folklore, a fairy in the form of a little man. (Watch for monthly series of Larry the Leprechaun).

★ ★ ★

LARRY AND THE SPARROW HAWK

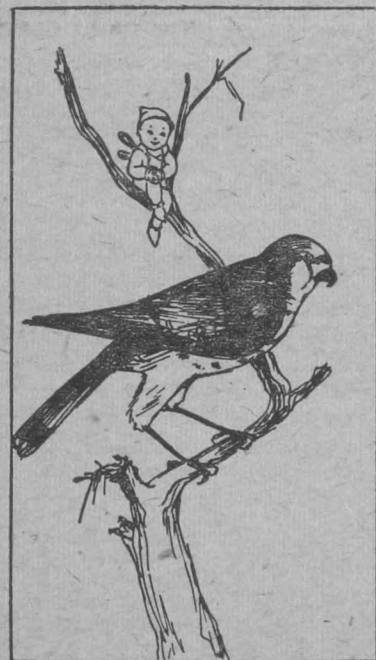
"You can't fool me this time," said Larry, coming to rest on a dead branch just above the handsome reddish-brown and white bird. "That bill would tell me — you're a hawk."

"That's right," said the bird, lifting his long pointed wings and settling down comfortably on the dead tree: "I've heard it said that I'm a falcon, but most people call me 'Sparrow Hawk.'"

"I hate to be so ignorant," said Larry, "but what is the difference?"

"It is mostly a matter of names," said the bird. "Many centuries ago, before the days of us — so I've heard it said — men used to train birds to do their hunting for them. Certain kinds of hawks and falcons were bred for this purpose, and hunting with birds got to be the sport of kings. Today there are still people who do it for a hobby,

but it is no longer necessary." "Why couldn't people use a bow and arrow?" asked Larry. "Did you ever try to shoot a bird with a bow and arrow?"



Larry and the Sparrow Hawk

asked the hawk. "I must say I haven't either, but it looks like a hard job to me — birds are small targets and arrows are not able to go very far, or stand up against the wind. But a good hunting falcon could bring down many small birds, and sometimes large birds like cranes or swans."

"Does that mean you are fond of killing birds?" asked Larry.

"No," said the hawk. "I must say that some of my relatives are pretty bad in such ways, but I prefer mice and insects — particularly crickets. My name is really an accident — I seldom kill birds."

"I should think, then, that in view of your long years of service to man, he would be kind to you, and glad to have you around."

"You would think so, wouldn't you?" said the hawk. "But it doesn't turn out that way. He confuses me with other hawks, and shoots me down just as quickly as though I were his enemy."

"What a fine world this would be if everyone made sure of things before acting!" said Larry.

"Right again," said the hawk, spreading his wings to fly away.

(N.C. Features)

A Wish and A Prayer for The New Year

Another year is dawning,

Dear Jesus may it be

A year of faithful service

To prove our love for thee;

May every word and action,

Each thought and heartbeat, too,

Be for Thy greater glory,

So that whate'er we do

In each grace-laden moment

Of nineteen forty-eight,

May lift us ever closer

To love's eternal state.

Valiant Lives

A 17th CENTURY DANE

BY Griffiths

NICOLAUS STENO (NIELS STEENSEN), ANATOMIST AND GEOLOGIST, WAS FAR IN ADVANCE OF HIS TIME IN HIS CONTRIBUTIONS TO SCIENCE. HIS DISCOVERIES RELATING TO GLANDS AND BLOOD CIRCULATION MADE HIM FAMOUS WHILE HE WAS STILL A YOUTH..



.. FAILING RECOGNITION IN COPENHAGEN, WHERE HE HAD BEEN BORN IN 1638, HE WENT TO ITALY TO BECOME PHYSICIAN TO THE GRAND DUKE OF TUSCANY. HERE HE ADDED TO HIS FAME WITH IMPORTANT GEOLOGICAL DISCOVERIES. LATER HE WAS INVITED HOME TO DENMARK TO A HIGH-SALARIED POSITION, BUT MEANWHILE HE HAD ENTERED THE CATHOLIC CHURCH IN ITALY AND COULD NOT RETURN. STILL LATER, HIS LOSS BEING REGRETTED, IT WAS MADE POSSIBLE FOR HIM TO ACCEPT AN OFFICE IN COPENHAGEN, BUT HE WAS STILL DENIED A PROFESSORSHIP IN THE UNIVERSITY. STENO HELD THE OFFICE ONLY TWO YEARS BECAUSE OF NARROW-MINDED TREATMENT HE RECEIVED.



.. RETURNING TO ITALY, THE GREAT SCIENTIST, WHO HAD ALWAYS LED AN EXEMPLARY LIFE, DECIDED TO ENTER THE PRIESTHOOD..

.. ORDAINED IN 1675, HE WAS CONSECRATED BISHOP TWO YEARS LATER.. HE INSISTED ON ENTERING HIS SEE ON FOOT, DISTRIBUTED HIS BELONGINGS TO THE POOR, AND LITERALLY WORE HIMSELF OUT IN MISSIONARY LABORS..



HOME PLANNING COMPETITION

By EDNA DRISCOLL
First Prize Winner

I am sixteen years of age, and my thoughts have often gone to the planning of my future home. I know that the time will come too soon when I shall be no longer a pupil. I have to find myself a place in this big world. I like to think of making myself a pleasant, cozy little home in which my family and I will enjoy each other's company.

First of all my home will be a Catholic home where God will be first honored and first served. To tell everyone that God is the King and Master of my home, the crucifix will occupy the most beautiful place in the house, where it may be seen by everybody. The image of the Sacred Heart and that of Our Blessed Mother will have their place on each side of the cross where they, too, may be easily seen. The first minutes of the day will be given to God in a good morning prayer to offer all our actions, thoughts and words of the day to Our Lord as well as the joys and sorrows that might happen to my family until the next prayer. Our prayer will ask His protection against all dangers and especially against a worst, which is sin.

My Garden

I would plant a garden close to the house. Vegetables are so good for the health of children and of all. Peas, beans, carrots, cabbages, turnips, onions, lettuce and potatoes will find their place in my home garden.

If I have time to spare, I shall read. I shall also embroider, as I do here in the Mission School.

Now I would like to mention certain handy things that I would enjoy in my kitchen, in my living room and in my bed rooms.

While I am in the Mission School, I am learning many useful things such as cooking, baking bread, making cakes, cookies and good puddings. We use an electric bread mixer at school because there are a large number of us, but we also learn how to make bread by hand for a family; I shall make use of my knowledge and strength to make good bread at home as well as here, also good cookies and puddings, too. In all, I'll try to please the whole family by good and healthy cooking.

Kitchen Utensils

In my kitchen I would like to have many useful things that I have learned to use in the school kitchen. In my home I shall need spoons to serve the food, forks so as not to use my hands for everything, a butcher knife to cut the meat, a bread knife, a spatula, and a soup ladle. A strainer is too handy to go without in a kitchen, for example, if I have berries, I'll first have to wash them in a strainer. An egg-beater will also be useful as a potato masher, a meat chopper, a couple of frying pans and a number of pans for cooking and serving. I shall not forget coffee and tea pots and a kettle to boil water. It is absolutely necessary to boil water that is not pure so as not to get diseases. Besides I shall have pitchers for milk and for water. To put away all these things in order I surely shall need a cupboard in my kitchen, besides a table and some chairs.

House Furnishings

For my dining room I shall need another table and chairs to receive my visitors at dinner. Besides, I shall need enough dishes to eat as I have been taught, that is forks and knives, tea and table spoons, soup and meat plates, cups and saucers, and dessert plates. For my dining room I shall also require a table cloth and napkins. To keep my dining room dishes, I would like a neat dish closet. A broom is essential.

For my living room I would like to have at least six chairs for my visitors and a little round table in the centre of the room. I

would also like to have a radio if I'm lucky enough to get one, or at least a gramophone, because I want to have music in my home and hear what is going on in the world. At night the whole family could sit by the radio and have fun together.

Screens and Blinds

For all my windows I must not forget screens, blinds, and curtains for they are very important. Screens will keep away bad flies and all insects that can bring in germs of diseases. Blinds are useful when we want to sleep before dark as well as to keep out flies which look for sunlight. They also prevent the sun from changing the color of the linen. Curtains are to make a room look more beautiful and neat. To keep the floor clean, I would like to have a rug at the door to wipe our feet on before coming in. A special little room to put our dirty clothes and shoes, and in the bedroom a closet to hang the coats, dresses and suits will be welcome.

Savings

If I have anything to say in it, we surely won't spend our money on trifles, but on useful things; and we shall put some in the bank as often as we can. Then, when bad times come we shall have some money to help ourselves out. The children, too, will have a little bank to keep their pennies and in that way get used to saving. When they come to have a lot of money, I shall buy them useful things like food and clothing.

All of these are beautiful plans only, but I do hope one day God will make them real. Meanwhile I shall offer all my little sacrifices and prayers that God may lead me to a happy life in the world, worthy of a good Christian.

KENORA NEWS

KENORA, Ont.—Our beloved Father Baillargeon is back with us at the Indian school.—We had our Christmas concert on Dec. 18th.—Fathers Comeau and Benoit were recent visitors. Father Comeau is on a mission tour of Eagle River, Wabigoon, Dinorwic and Ignace.

At the Kenora Hospital we visited John Big George, who cut his knee with an axe; Jack Pine recently admitted; Mrs. Joe John, who has received baptism, and whose health is greatly improved.

Elizabeth Ackabee passed away at Whitefish Bay.—Mrs. Thomas Favel, Jr., of Vermilion Bay, is now hospitalized at the Fort William Sanatorium.

We regret the loss of Isabelle, baby daughter of Dan Kopinens, of Big Island.

DEATH OF MRS. ELLIOTT

KUPER ISLAND, B.C.—Mrs. Mary Magdeline Elliott (nee James), 25 years of age, passed away Dec. 8, at The Indian Nanaimo Hospital after a short illness. She was certainly privileged by her Heavenly Mother to die on the Feast of the Immaculate Conception.

She is survived by her husband, Mr. John Elliott, and her two-year-old son, John Thomas. Among the large congregation gathered for the funeral at Kuper Island were Mr. and Mrs. James Jim, the parents of the departed; her two brothers, Frederic and Leonard, and her sister, Mrs. H. Elliott.

The choir, directed by Rev. Brother Eustache, sang the Requiem Mass beautifully. After Liturgical ceremony the whole congregation joined the choir in the Indian and Chinook hymns, "Titsuhl Siem" and "O Sahalee Taye."

★ Our thanks to the many subscribers from Kuper Island, B.C.

SAVED BY HOLY MASS

PINE FALLS, Man.—On Sept. 8th the lightning fell on John Morrisseau's house, burning the aerial and ripping the roof. It passed upstairs along the beds of Virginie and Fabian without harming them, and, as a gun shot, broke the window panes down stairs close to the seats of Chris and John, and went along the fence splitting an odd post up to the V gate near the river. Chris was somewhat stunned and nearly stumbled. John wondered who that crazy man was who had dangerously shot through the window. . . . Although the house was full of guests, not a single one got hurt. Just at that time Clara and La Louise were at Mass in the church, honoring the Blessed Virgin's birth. When the priest turned to bless the faithful before distributing Holy Communion, a terrible flash passed in front of him and a mighty clap was heard close by. John Morrisseau's house had been struck. Every one could have been killed in the dwelling. The Great Sacrifice saved them all, and spared the church.

NONE TO STOP HIM

Many years ago Father Allard, O.M.I., had gone to Hole River to minister to the faithful, who then were all struck with smallpox, and who, unable to hunt, had to eat their famished dogs. At Fort Alexander some Indians, dreading the plague, decided to wait at Black River for Father's return, watching with guns in turns, in order to stop him from bringing the disease. Father Allard knew this, and he told Pedro Peter, his pagan guide, that he would pass unseen.

The dogs trotted along, their little bells ringing, and the cariole went right between the guards mysteriously unaware. The next morning the Angelus bell rang at Fort Alexander, telling all that Father was back safe.

He had brought along with him a small orphan boy, Elzear Canada, one of the rare survivors, who died at a very old age six years ago.

Father Allard did not bring the disease with him. Many old people still wonder how he passed through.

PROTECTED BY HOLY MASS

On Dec. 7th, Stanley Fong came to the Sunday Mass. One of his two new horses, the way back home his steed came frightened and ran, breaking harness and cutting Stanley bumped heavily on hard surface three times, breaking his ankle-bone. His leg in cast, he is kept in Fort Alexander Indian Hospital. He has been saved from worse, as he could have been killed outright.

★ ★ ★

IN THE DEEP FOREST

This winter on Sundays the church will be half empty. Of the time, for many Indians have gone with their families twelve, fifteen miles or more to the thick bush to cut pulpwood under contract for the Manitoba Paper Company. They will be sheltered, they will have firewood at will, and quiet shade for their life. In the calm of the forest no doubt they will remember their Creator.

QU'APPELLE VALLEY NEWS



Cast and Director, Ed. Doll, of the "Stolen Princess."

INDIAN SCHOOL

LEBRET, SASK.—We had a holiday on the Royal wedding day; the boys played hockey and the girls had their first skating party of the season. . . . In the evening we had a picture show, "Texas Masquerade."

Nov. 21st marked the renewal of vows of the Sisters at the school, always an impressive ceremony.

A bull-dozer came on Dec. 1st to level off the ground for the skating rink on the girls' playground.

Hockey

Our hockey team played at Gravelbourg, Sask., on Dec. 8, the Juveniles won against Gravelbourg Juveniles, 7-1, but were defeated by the Senior College team, 3-2.

On Dec. 10th, we defeated the Notre Dame Juveniles, of Wilcox College, by a score of 6-2 at the

new Fort Qu'Appelle Arena. Mr. Ed. Doll is our coach.

Drama

In two plays directed by Mr. Doll at the annual drama festival, held at Lebre, Dec. 16, Charles Bellegarde was awarded a silver medal, and the Indian school was awarded a cup. One of the plays presented was the "Stolen Princess," a Chinese fantasy, sequel to last year's performance of the Stolen Prince. (See cut).

★ ★ ★

FILE Hills Agency—Baptisms of Richard J., son of Alex Nokusis; Mathew P., son of Edmund Bellegarde, and Henry Gerald, son of J. B. Desnomie.

★ ★ ★

MUSCOWPITUNG — Baptism of Annette-Alice, daughter of Noel Poirtras and of Alice Beatty, on Dec. 5th.

Leier-John Wedding

LEBRET, Sask.—A quiet wedding took place in the chapel of the Lebre Indian Residential School on Dec. 9th, when Josephine Leier, of Qu'Appelle, became the bride of Thomas John, of Pasqua. Father Jacques officiated.

The singing was performed by the girls and boys of the Indian School. Miss Mary Doota played the organ.

The bridesmaid was Miss Peigan, cousin of the bridegroom. George John, brother of the bridegroom, was best man. Family breakfast followed the ceremony.

MANITOBA INDIANS AID TAGGING SPECKLED TROUT

THE PAS, Man. — Northern Manitoba Indians have been called upon to report the recovery of tags from speckled trout taken from waters in their districts. Signs in the labic Cree are posted in Indian communities, asking Indians to report the idoged fish to the Game and Fisheries Branch at the Pas.

White whales in the estuary of the Churchill River have also tagged. Experiment has improved the quality of wild fish in Manitoba are being made in Western Province and in Ontario, which will prove beneficial to the native population.

INDIAN WEATHER PROPHETS

Old Style

As usual the Indian and Metis weather prophets have had their guesses at the weather this fall. In the West, the predictions, based mostly on observations of wild animals, bark of trees, thickness of the walls of rat houses, etc., ran amuck this year. From Ontario to Alberta a mild open fall was predicted with not much snow will be followed by an early spring, and the winter will not be severe. So far the predictions have turned out to be a little out of kilter, as they were last year, and a heavy blanket of snow covers the prairies since November 1st.

New Style

A reporter of the largest Winnipeg daily went to an Indian for his forecast of the weather; here is his answer:

"The slight drizzle that is falling now will later turn to snow. About three inches will fall in the night. Tomorrow skies will clear but the weather will remain cold.

"Generally speaking the winter will be mild till the middle of January when a severe period can be expected. This cold snap will last, with short intermissions, until the first of March. Spring will be very late and very wet."

"Wonderful, chief," said the reporter. "Now tell me you arrived at that forecast."

"Well," he replied, "my dictions are based on morning synopsis from the Winnipeg office of the C. then on a series of weather maps, based on weather conditions and on the movement of pressure systems having similar isothermic properties."

"But, chief," asked the reporter. "What about muskrat? What about rabbits' white tails? What about the birds? What about the berries?"

The chief smiled. "Small up, bud. This is the twentieth century," he said kindly.



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER VII—THE RAIN DANCE

story to now: Daniel Little (Hanpa), grandson of the Sun-Dreamer, brought up in a Government Indian school, returns to the Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota man and of a white man. At the death of his grandfather Daniel had a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

★ ★ ★
The Rain Dance of the Assiniboines was in its second day. The singers were gathered around the large rawhide drum under the bower. As the drums increased their beat the dancers whipped into a frenzy of motion, while in the background could be heard the tinkling of the rattles tied to the dancers' ankles. A group of Lakota singers had been invited to perform. They sang the Strong Hearts' Song, which tells of the flight of the Sioux under Sitting Bull into Canada after the Custer battle. Daniel was enthralled at the memories which this evoked in his mind. . . . the traditional chant stirred him.

He followed the War Bonnet in honor of Daniel's late grandfather, in which the memory of the Sun-Dreamer was blended. Daniel joined in the chorus of the Memory Song, a chant number which featured a variety of mixed voices.

The final song of the Lakotas was the Victory Song, with its plaintive pitch, backed with the throbbing of the drums which increased in tempo with the voices until everything melted into one vast flood of sound.

Daniel lived again in the old life of freedom, and the strains of the Victory Song brought back to his memory all the wondrous things his grandfather had ever done in the glorious past of his nation.

Daniel had come to the Rain Dance with his companion to relive the dreams of his youth and to find they were in a real Indian encampment, in the very center of the great circle of conical tipis, witnessing the ritual of the Assiniboines. As he left the group of dancers and wandered off by himself he began to ponder: "The last day-dreaming . . . this is a pageant . . . this is devoid of true and ancient meaning, and has passed long ago."

He realized the majority of the Indians participating in the Rain Dance felt like Daniel: an occasion for renewing old acquaintances, time for courtship, a day celebration very much like the white man's country fair in spirit. Daniel had thought he would be able to match in his the ancient meaning of the Rain Dance . . . but it did not seem possible for him to associate

himself with its deeper and sacred intent.

He was seeking consolation and strength and he found a void. He had not the faith, nor in the Indian ideals, nor in the Christian way of life. A great feeling of emptiness and despair arose in him. . . .

As he walked away slowly he felt very sad. He retraced his steps towards the camp and sought Toto. "Where are we sleeping tonight?" he asked sullenly. "What is the matter with you?" asked his friend, "not enjoying yourself any more?"

Before Daniel replied an Indian greeted them: "Haw! Ninakotapi hwo?" (Hello, are you Sioux Indians). Daniel turned around and saw an old blanketed Indian whom he knew not.

He replied: "Han, unlakotapi lo." (Yes, we are Sioux). The old man introduced himself as Bear-Child. "I have heard about you coming from Wood Mountain; you are the grandson of the Sun-Dreamer?" "Yes, my grandfather was the Sun-Dreamer. You knew him?" "Yes, he was a good friend of mine, but I have not seen him for a long time." "Now he has passed away," Daniel said, with tears in his eyes. "I'm sorry," said Bear-Child, "won't you come and stay with us; you will not be among strangers."

The hospitality of Bear-Child could not be refused except for very serious reasons; he would have felt greatly offended if Daniel and Toto had turned down his invitation. The two friends went for their bed rolls, and followed Bear-Child to his tent.

Bear-Child was fairly well Americanized, spoke English fluently, and yet he had retained prestige among his own people; he was well-to-do, having a large ranch on the reservation. His only son, Claude, was a high school graduate, a cheerful young man who showed promise for the future. Bear-Child's daughter, Lucy, just out of school, was charming, in her coy but unpretentious attitude.

Daniel and Toto were made to feel at home with the Bear-Child family. Having eaten a meal, they went out once more to the dancers' bower. As the evening grew late many cars flooded the scene with their headlights. The scene was like a great circus; the vast circle of the white towering tipis, the Indians in full regalia,

cowboys and cowgirls in their gaudy costumes, the noise of the drums, the chanting, the rumble of the automobiles, the cloud of dust raised by the hundreds of milling persons, cars weaving in carrying them away. . . .

Toto commented: "Aw! this is not what I expected. . . . this is a show put up to amuse the crowds. . . . maybe old Indians still try to hang onto the last threads of their ritual, now outlawed. . . . what a mockery! . . . the white man has spoiled everything we ever held sacred. . . . So be it! Let us join the crowd and have the fun the white man's way." Daniel listened to this tirade in silence. "The white man's way," he mused, "with sex and liquor as the main features of his fun. . . ."

The two pals went to a hot dog stand to refresh themselves. They were soon accosted by a pair of girls they knew not. "Hi! boys," one spoke shrilly. "Canadians, eh? how do you like the show?" Daniel turned around and faced the pair. The girls, in slacks and red silk blouses, their sombreros hanging on their necks, seemed rather bold. But Daniel and Toto did not seem aware of it.

"I am Vic Maine," said the first girl. "I am Sue Alvarez," chimed in her companion. "What about some real dancing, on a good floor? Let us go to the Chicago Cabaret, boys!" As Vic spoke she hooked her arm into Daniel's, while Sue joined Toto.

Daniel, feeling low, did not try to keep away. The pals agreed to go dancing with the strange girls. No harm, they thought. Daniel was seeking Bear-Child, but his companions said: "We have our car here. . . . this way." They entered the car and drove off.

Unknown to them, another car soon followed them, keeping its distance.

The Chicago Cabaret was a few miles away from the camp, on the banks of the Missouri River, sheltered by a grove of tall poplars. The Cabaret was something new for the Canadians. Its setting, the type of people who were dancing there, the liquor that flowed freely, the wild music, did something to the better man in the two friends who had stepped blindly into adventure. But it was too late now to step back. . . . if only Claude Bear-Child or some one they knew was with them. . . .

The juke-box blared its weird melodies, the air was hot and reeking with alcohol, sweat and smoke; the place seemed filled with mad people, couples bumping one into the other, the men flinging insults and jeers, the women clinging in a scared fashion to their dancing partners.

Daniel and Toto soon had enough of this free-for-all, and managed to reach the door, and went out to the car.

As Daniel walked over he heard his name called. Surprised, he wheeled about and recognized Bear-Child, who said: "I have come for you boys. . . . I had an idea you would not like this place."

With a sigh of relief Daniel motioned to his companion: "Be seeing you later, Vic!" and as he went to whisper in Toto's ear "Come along, we do not belong here," he grabbed Toto by the

The Garnier Indian Residential School at Spanish, Ont.

PARADISE FOR INDIAN BOYS

By PETER J. BROWN, S.J.

"Ani!" is the Ojibwa for "Hello, friend!" and such is the greeting from the boys at Garnier Residential School for Indian boys. The school's post office is Spanish, Ontario; a modest village along the north shore of historic Georgian Bay, just where the Spanish River empties into the North Channel. The school itself is situated in a region that is a camper's paradise, with islands bristling with spruce and pine, woods tinged with a hazy blue that words cannot describe, lakes brimful with sparkling clear water. The students are at home the first day they arrive.

For years the boys from nearby Manitoulin Island, from Sagamok, Serpent River and Mississagi Reserve have been coming to this school for their education. Following a new "face-lifting" job on its quiet grey brick exterior, there has come a more radical change in the school's interior. For now at long last and after much hard work on the part of the present superior of the local missions and principal of the school, Father Raymond Oliver, S.J., the boys have a High School and Technical School department, which they may attend after completing eight grades of primary education. There are at present over one hundred and fifty boys at the school, which has every grade from primer to second year high school. Quite contrary to the common belief that higher education is unattainable or undesirable for these clear-eyed sons of the forest, the boys have surprised everyone by the facility and quickness with which they mastered every subject on the Ontario curriculum for entrance and first year high.

Technical Courses

It was due to the efforts of Father Raymond Oliver, S.J., the trusted friend of the boys, and to Father "Dan" Hannin, their prefect, that new class rooms, machine shops and drafting rooms were built. The new technical course added for the 1947-48 term will include motor mechanics, electricity, welding, woodwork and tinsmithing. The future graduates from the school will be tops in their trades. All this was made possible with little financial aid, a situation that was somewhat remedied by small donations and thrifty living.

Athletics

The students find time despite their busy class schedules for plenty of games. Naturally lithe, trim and graceful, they pick up games fast. In two years of touch rugby they have developed a brand of game that is faster and more strenuous than what I have seen in many high schools. The old timers in Spanish and Massey villages can no longer come near to beating the "College," as they call it, in either softball or baseball. One reason is that the boys have remarkable keen vision and seldom strike out. Their hockey record is even more enviable. These boys, 16 years of age and some 14, proved more than a match for teams of senior men standing. They lost only one game last season and that to a team which they later beat by tripling their score. The boys are fast, tricky, co-operative and have boundless confidence in their coaches. Full of love for the game and burning with school spirit they provide

their fans with plenty of thrills.

The school team is, of course, a select group, chosen from four senior teams in the school. They must have a satisfactory academic standing, but to date no one has had to be warned that he will be barred from games because of poor showing in class work. The grading of the student body into midgets, juniors, intermediates and seniors comes naturally from their age and size and is done as soon as possible after the school term begins. There are four teams in each division and each team plays at least one league game a day in one of the major sports at the school of softball, touch rugby, hockey, basketball, depending on which is in season. Small wonder that there is no problem of discipline so frequently be-moaned by other schools.

Dramatics

Each month, or at least once in two, the boys put on a dramatic performance. During the past ten months no fewer than ten plays were presented. Their presentation of the operetta H.M.S. Pinafore had never been equalled by any previous performance at the school. Every evening after study the older boys gather together in their club room to chat, read the newspapers, listen to the radio or work on their printed school paper called the "Club Star." Dancing lessons are on the new schedule and so the school has all the entertainments of a city high school.

The school year begins in September and ends in June. The boys from Garnier have always manly conduct and good sportsmanship when away for the two summer months. Most of the want to come back, despite tempting offers of steady work with fair pay, a sign that a healthy restlessness has made the boy dissatisfied with just making the grade. Always cheerful and optimistic the future graduates from Garnier Residential School will, without a doubt, fill the responsible posts in the communities or reserves from which they come.

New Auditorium

Father Oliver, S.J., and his new assistant, Father Clifford Rusman, S.J., are now planning an addition to the administration building. The new addition will be a much needed gymnasium and auditorium combined, with perhaps a swimming pool and shower room. To lessen the cost of building, the boys themselves will make the bricks.

The missionaries have been looking forward for many years to the time when their scattered parishes could number a few helpers trained to high ideals in a Catholic school. —(Jesuit Missions, December, 1947).



Lakota Indian women in full regalia.

arm, tearing him away from Sue, and the two pals slipped away in the darkness following Bear-Child.

The girls called at them, but the boys did not answer, and they were soon on their way back to the Indian encampment. Daniel noticed a rifle on the floor of the car; then he realized what fools he and his pal had been and how grateful they should be to their rescuer.

"Better remain on the safe

side," said Bear-Child, "the police are on their way to raid the Cabaret, and I do not want to have to bail out my guests tomorrow."

"One lives and learns," commented Toto as the car sped along the winding trail.

"It is funny how easily one can get on the wrong road sometimes," Daniel, "I guess I will be going back to Mrs. Ramsay's tomorrow."

(To Be Continued)

World News in Pictures

HEALTH MINISTER AT BRANDON SANATORIUM



With \$800,000 being spent this year for construction of hospitals and nursing stations, improved health services are becoming a reality for Canada's Indians and Eskimos. Shown in this group during a visit to the recently-acquired Brandon Sanatorium for Indians are (left to right): Dr. P. E. More, director of Indian Health Services, Department of National Health and Welfare, Ottawa; Hon. Paul Martin, Minister of National Health and Welfare; W. G. Weir, M.P. for Macdonald, Man.; Dr. J. G. Fyfe, director of the Brandon Sanatorium; Dr. E. Ross, medical director of the Manitoba Sanatorium Board; J. E. Matthews, M.P. for Brandon, Man., and Dr. W. J. Wood, regional director of Indian Health Services for Manitoba.

MAKING CEMENT BLOCKS FOR AN INDIAN HALL



Lionel Gabriel, Willy Ross, Hubert Catcheway, Bert Cloud and Father Plamondon, O.M.I., all of Camperville (Pine River Reserve, Manitoba), making cement blocks for the hall soon to be erected at Camperville. They have made over 1,000 blocks; 5,500 are needed to complete the job.

LIVE TO ADVANCED AGE



These are brothers and sisters living on the Cootchitching Indian Reserve at Fort Frances, Ont. They are, left to right, Simon Jourdain, 78; Joseph Jourdain, 85; Antoine Jourdain, 71; Mrs. Virginie Mainville, 69, and Mrs. Rodrigue McPherson (Marianne), 76. Old Pierre Jourdain and Mrs. Morrisseau are still living, but as they are invalids they could not be photographed.

HOMES FOR INDIAN VETERANS



Types of homes built on Kingsclear Reserve, in New Brunswick. Top shows the home of Paul J. Devon. More homes being built for Indian veterans, not only in the Maritime Provinces but across Canada. These homes have a full basement, two-story brick chimneys, and are well-planned to accommodate the average family.

UNDEFEATED



Boxer Joe Louis (left) is still champion heavyweight of the world. He won a contested decision over Jersey Joe Walcott in a 15-round match on December 5th. His next fight is in June, 1948.